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ALONZO S. WEED,
Publishing Agent,
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STRENGTH.

BY CHARLES F. RICHARDSON.

The power that shaped the everlasting hills
And nerve with ghostly strength the Christian's arm,
For God himself His servants' hope fulfils,
And bids them onward go, secure from harm.

Defend us not, our strength shall fail,
Tough set about with all that man can give;
Sustained by God, the weakest shall not fail,
The fainting shall arise, the dead shall live.

For we wait for some great crisis,
When we seek in God's defense to stand;
He guides the sweeping planets on their way,
He leads His little children by the hand.

PASTORS MUST HAVE HELP.
THERE IS HELP IN GOD.

BY BISHOP JESSE T. PECK, D. D.

SECOND PAPER.

There is power in Jehovah; not
The power which made the world,
But the power which governs and under-
lies it. Of this power we have
evidence. But is this power for us?
It is available for Christians generally,
and especially for ministers of the Gos-
pel.

How many and strong the evidences
of God's power not abandoned the world
since sin. Divine love was infi-
nitely, notwithstanding transgression.
God so loved the world that He gave
His only begotten Son, that whosoever
believeth on Him might not perish but
have everlasting life; and if God
spared not His own Son, and gave
him up for us, how shall He not
with Him freely give us all things?
His whole argument is grounded in
the Atonement. Let us, then, go di-
rectly to the fact that the entire plan
of saving men is the Lord's. The
love is His. It lies entirely above
and beyond the reach of human rea-
son. The view of human souls which
made the effort, is divine. The knowl-
edge and wisdom which could discover
possible method must be infinite.
How could we move the great
God, who could come only from God,
only "God is love." He alone
can "give His only begotten Son."
How legitimate, therefore, to claim
the highest interest in the effort —
that extent of available power in God
for the success of the Gospel is limited
by His infinite righteousness.

There just where our power must end
and grace is equal to all demands. We
tempt to fathom the depths of human
pravity, and fail. He sees it all at
once. We are amazed and confounded
at human ignorance, especially
the plan of salvation. He knows it
rightly. He has in Himself the light
overcome that ignorance, and can
lead into darkness souls in gradual
assure, or flash it in an instant to the
light of human darkness. We argue
against unbelief with irresistible logic,
there it still remains. Intrenched
the human affections and will, infi-
nitely stubbornly resists the practical
son, as though it had never met a
station or rebuke; but God has
power of grace to storm the castle and
edge the foe. We can show and
the enormity of sin, but perverted
will love it still, drink it in
water, and with the murder of a
guilty sinner will condemn
soul to hell. The reach and
of this perverted freedom must
the infinite God alone. Why,
if it is asked, is this power with-
held? Why is it not exerted to break
and remove these formidable ob-
stacles to the progress of redemption?
The answer only can be given: Its
limits are not met.

ruined men. It is the thrusting out
of Christians into the vineyard of toil;
but behold a marvel, a mystery incom-
prehensible! The grace of common
salvation does not answer. The Gos-
pel preached learnedly, eloquently, by
layman or minister, with all its benign
tendencies, is baffled unless it is
preached "with the Holy Ghost sent
down from heaven." Preachers in
numbers very great are able to appeal
to men "with enticing words as of
man's wisdom," but able to gain only
applause, social influence, money, ag-
grandizement, until they in some way
are able to "preach with the Holy
Ghost and with power." By some
means the true sermon must be poured
into the preaching; the soul which
reaches souls must be incarnated in
"the voice crying in the wilderness,"
or the mad spirits of devils will leap
upon the preachers and overcome them.

Let us be understood. We are
reaching after the wondrous gift of
power, not ordinary but extraordinary
grace; the Spirit's baptism expressly
for preaching; the preparation, dis-
tinct and special, for standing between
the living and the dead, which will
make the wondrous cry, "the sword of
the Lord and of Gideon," mightier than
battering-rams or exploding mines;
which will set aside numbers and de-
spise the power of resisting men and
devils; which will hear and echo the
voice from heaven "not by might nor
by power, but by My Spirit," saith
the Lord of hosts; sermons which will
fill the calmest reason with the force
of Omnipotence, which will make quo-
tations of Scripture ring through the
souls of men like revelations from
heaven direct to the soul in rebellion;
appeals which will crush through cal-
loused hearts like the thunders of the
judgment; promises which will pen-
etrate and steal through the spirit like
the charms of justice in tears, which
will fill the world with the gracious
meaning of "Lo! I am with you al-
way."

So, now, when a pastor goes from
house to house, "walking with God,"
families will find that, with the minis-
ter, in the minister, the Holy Ghost comes
into the house; that in his prayers their
hearts are searched and melted by a
flame of divinity; that in every song
celestial harmonies ring through their
souls. Thus the prayer and class-
meetings, the love-feasts and sacra-
ments, the Church discipline, the la-
bors at the altar, in the rooms of the
sick and the dying, there is all the
power of the common salvation; and
more, the special endowment of power
for a special work.

For this the conversion of the world
waits. In part we have it, and be-
cause only in part, compared with the
masses, "there are few that are saved."
People here and there "enter into the
strait gate," but in their great num-
bers men do not "agonize to enter in,"
and, alas! ministers do not agonize
that their hearers may, and enter in.

The thought now be that these
divine forces are held in reverence;
that they are in God for us; that with
infinite yearnings He longs to bestow
them; but man is here; free, will-de-
termining, responsible man must seize
and wield these forces. Nay, let the
most reluctant truth come forward.
Preachers, it must be confessed, in
large numbers are occupying the pul-
pits without this power! God pity us!
We have brought innumerable other
things into our being, and left this out.
We have coveted fine gifts, but failed
to "covet earnestly the best gift."
There is help for us in God. Let the
question haunt us night and day — How
shall we get it?

METHODIST QUARTERLY.

BY REV. F. H. NEWHALL, D. D.

The Quarterly for April is in its top-
ics well balanced. We have two popu-
lar articles, one, illustrated, on "Popu-
lar Astronomy," by Dr. Crane, and the
other on "Alexander H. Stevens," by S. G.
Arnold, esq. We have two studies on
"Methodist Piety" by Prof. Prentice
and Rev. J. Pullman, and two on
philosophical subjects by Bishop Haven
and Prof. Bowne.

Dr. Crane (Art. 3) makes Prof.
Newcomb's book his text for a concise,
very readable, account of the astro-
nomical facts and theories according
to the latest discoveries. As to the sun,
after all the discoveries of Herschel,
Young, Draper and others, the mys-
tery of its nature, of its light and heat,
appears to be greater than ever. The
wisest astronomers hold their theories
on this subject very loosely, ready to
change or yield them any moment that
some new discovery shall demand. In
1824 the distance of the sun was esti-
mated at a little over ninety-five mil-
lions of miles, but observations since
then have shown errors in this estimate
which reduce this distance one-thirtieth,
making it about ninety-two millions.
As the solar distance is the measuring
rod of the universe to the astronomer,
this reduction has made it necessary to

reduce the estimate of all the planetary
distances one-thirtieth. As to the rings
of Saturn, the present final conclusion is
that they are composed of a multitude
of minute satellites. Herschel's planet
has been shown of three of the satellites
of which we learned in our school as-
tronomy, but another has been added
that was not seen by Herschel. The
most remarkable recent discovery is that
of the two moons of Mars. Leverrier's
discovery of Neptune is noted, but it is
not noted that Prof. Pierce is certain
that the telescopes have not yet dis-
covered the planet that Leverrier dis-
covered by his calculations. The mag-
nificent central sun theory is now de-
clared a splendid dream and the Orion
nebula a mixture of gases.

It is pleasant to read Mr. Arnold's
genial and appreciative review of the
life of the vice-president of the South-
ern Confederacy. Mr. Stevens' brave
and prolonged struggle with poverty
and disease through his early life should
be an inspiration to American youth;
and his stern integrity in private life,
his disgust with the semi-barbarism
which is unhappily so characteristic of
the average Southern politician, and his
steadfast resistance to the meliorism
of secession till resistance was hopeless,
are a valuable legacy to the South,
which will be prized in the future as
they cannot be to-day.

In Art. 6 Mr. Pullman maintains the
thesis that "the law of the Methodist
Episcopal Church knows no heresy out-
side of the Articles of Religion." Here
he takes issue with Dr. Curry, who
maintains that the consensus of Meth-
odist authors is the standard of Meth-
odist orthodoxy. This is a live question
which will be more or less under dis-
cussion till settled by the General Con-
ference. The Methodist mind is cer-
tainly in a very unsettled state at pre-
sent as to the standard of heresy. Some,
as Mr. Pullman, make our Articles of
Faith the only standard; others add
Wesley's "Notes and Sermons;" Bishop
Baker adds Watson's "Institutes;" oth-
ers make the Bible the standard; while
Dr. Curry holds that the "consensus
of doctrinal opinions held generally by
the Church, and interpreted by the
court of tries, is the doctrinal standard
and ultimate appeal." Every Meth-
odist is interested to know whether he
is liable to be disciplined as a heretic, and
will find here valuable assistance in
this investigation. Dr. Whedon, in a
note, washes his hands of responsibility
for Mr. Pullman's conclusions, but we
perhaps ignorantly, would not fear the
responsibility. Very noteworthy is Dr.
Stevens' statement that it was Wesley's
judgment that "the spiritual life of a
Church can best guarantee its ortho-
doxy," not that orthodoxy is a guaran-
tee of spiritual life.

Prof. Prentice, in Art. 5, discusses
the Presiding Elder question, and
seems to historically demonstrate that
a Methodist Bishop has the constitu-
tional power to appoint any minister in
the Conference over which he may pre-
side to any station on the planet.
Wesley's original Conference now cov-
ers the world, and our constitutionality
nothing about the rights of ministers in
this matter. In fact, we owe it entirely
to the wisdom and self-sacrifice of As-
bury that we elect our Bishops at all.
The attempts of Dr. Wise and Dr.
Cummings to wring out of the third
restrictive rule and deed of settlement
some limitation of this power, are shown
to be vain, though the author here
piles up alleged non sequiturs with
needless prolixity, and his allusions to
the "peppery wisdom" of the "viva-
cious" Dr. W., and the "politer mis-
conceptions" of the "venerable Dr. C.,"
might some of them have been safely
spared. Here is another live question,
certain to agitate the next General Con-
ference, and we are indebted to Prof.
Prentice for giving it this thorough pre-
sentation.

Bishop Haven, in Art. 1, concludes
his discussion of "Wesley and Modern
Philosophy," already criticised in our
notice of the January number. The
author here certainly appears as an ad-
vocate rather than a judge, and has
made discoveries both in history and
philosophy which he proclaims with a
Schleiermacher enthusiasm. Yet we heard
late a Unitarian minister say in his
pulpit that since the apostle Paul no
man had exerted a greater influence in
the world than John Wesley; and a
Methodist Bishop may surely be par-
doned for making statements which are
no more likely to be judged extrava-
gant than this from an intelligent Unit-
arian. The strong point of the article
is its presentation of Wesley's appeal to
the moral intuitions. It will certainly
be new to most readers that Coleridge
and Wordsworth got their real inspira-
tion from Wesley. But the proofs ad-
duced cannot be presented here.

Prof. Bowne gives us an article stout
and subtle, witty and pungent, upon
"Some Objections to Theism." The
only fault that we can find with Prof.
Bowne is that he kills his foes too dead;
we want something left to bury. His
target this time is an anonymous
"Physicist," who has written what he

calls "A Candid Examination of The-
ism." Physicists claims to have com-
pletely demolished the Creator by an
original process, but the reviewer shows
that his thunder is all stolen from Her-
bert Spencer, and is a cheap article at
that. Physicists expresses deep sym-
pathy with the world that has so sud-
denly lost its God, which is very kind
in him. Prof. B. sets forth the design
argument in reply to the cheap criticism
thereof, now so popular, and his state-
ment and defense is most valuable
reading for our young theologians, and
will not harm older ones at all. He
treats the topic solely as a matter of
science and not of religious intuition.
Theism cannot be scientifically demon-
strated, for the same reason that gravi-
tation, magnetism, etc., cannot be sci-
entifically demonstrated, nor any other
fact or law of nature. But the hypo-
thesis of gravitation explains the fall
of bodies, rise of the tides, motions
of the planets, etc., which no other
hypothesis does explain; and so we ac-
cept it till we get something better.
So the idea of God explains the adapta-
tions of the universe, and no other idea
does. We are, then, scientifically bound
to believe it as we believe in gravi-
tation. Spencer, Fiske and Co.
think that they have disproved mind in
nature, but in the same way mind may
be disproved in man. We do not know
that there is mind in our nearest friend
as we know that it is in ourselves. We
infer that our friend has mind because
we see in him the same manifestations
of action, speech, etc., that we are con-
scious are the results of mind in our-
selves. In the same way we infer that
there is a mind in nature, and one in-
ference is as valid as the other. Prof.
Bowne might have taken the high in-
stitutional ground which commands the
whole situation, but he chooses to an-
nihilate his enemy on his own chosen
ground, with the weapons of logical
understanding; and he does it "beauti-
fully," as the military men would
say.

And now we have a synopsis of the
leading Reviews — American, English,
French and German — and a summary of
foreign religious intelligence. Notable
in this synopsis is the account of the
contributions of the famous Julius
Müller in the "Studien und Kritiken,"
and the parallel between Schleier-
macher and Kant in the "Zeitschrift
für Wissenschaftliche Theologie."

In the "Quarterly Book Table," the
editor pays his special respects to De-
litzsch's "Commentary on the Hebrews,"
and to Max Müller. Here, also, Dr.
Strong gives us a criticism and full
synopsis of Ewald's Hebrew syntax.
By the way, it is a matter of national
pride, to which even scholars do not
seem yet to have waked up, that Amer-
ican produced, a generation ago, the
Hebrew grammar, which is still the
best text-book for the learner in the
English language, and, as far as we
know, in any language — the work of
the lamented Isaac Nordheimer. Why
do not some of our Hebrew professors
give us a new edition? Can Dr. Lind-
say tell us?

We recognize the sharp and graceful
pen of Prof. Winchester in a notice
of the work of Dr. Weiss, whose merits
are thus concisely summed up: "It
may seem ungracious to say that the
enthusiasm and well-meant, but mis-
directed, labor of thirty years is here
thrown away; but nothing else would
be the truth. It only remains to say,
that, after all his study of English,
the author has not yet learned to
write it."

How any Methodist minister can
afford to keep house without the Quar-
terly is to us an unsolved problem.
Of course we might be so poor as not
to afford this quarterly banquet, but
then we should certainly be so poor as
not to afford beefsteak once a quarter
also.

NEW BULGARIA.

BY PROF. WM. WELLS, LL. D.

The most original creation of the Ber-
lin Congress is that of New Bulgaria,
composed of the territory for which the
Russians mainly interfered against the
Turks. And it is that portion of the
Turkish provinces in Europe of most
interest to the Methodist Church, be-
cause it has been, and still is, the seat
of one of our mission stations, at the
old town of Rastchuk on the Danube.

Bulgaria, as a sort of semi-national-
ity, has had an existence for centuries,
during all of which time it has been in
antagonism with its Turkish rulers, and
at several periods has made heroic ef-
forts to throw off its chains. Aside,
however, from the few chief cities, and
especially those on the borders of the
Danube, but little has been known about
it. Even the very geographers seem to
know but little of its interior, as a Ger-
man map published in 1871 gives a
large tract of land as being waste,
which proves to be occupied by thriv-
ing villages, and lays down, on the con-
trary, towns and rivers for which the
traveler looks in vain.

The late war, however, has caused it
to be better known through the reports
of tourists, and especially of the various
newspaper correspondents that trav-
eled it after the notorious Turkish
atrocities, and it turns out to be a land
of great future promise, with a good
government and a sensible religion. The
Berlin Congress decreed that it should
be raised into a new and separate na-
tionality with a simple protectorate on
the part of the Turks, and the liability
to pay its portion of the Turkish State
debt. In accordance with the provi-
sions of the treaty, an Assembly of Not-
ables has been in session for some time
with a view to form a constitution and
elect a prince. This fact makes the old
city Timova a spot of considerable im-
portance just now in European politics,
for the voice of the Assembly may de-
clare for Russian influence and thus
perpetuate Russian rule very near Con-
stantinople.

The town itself is situated on the left
bank of the river Yantra, not very far
from the point of its confluence with
the Danube. The houses are crowded
into narrow streets, and are higher than
usual in the Orient because of the value
of land in a very contracted plain sur-
rounded by high mountains. In other
days, it was the seat of missionary ef-
fort; and its old church, whose steeples
tower up from the confused group of
houses, bears the name of the two Sla-
vonic apostles, Methodius and Cyrilus.
The population is a strange mixture of
Christians and Mohammedans, quite a
large quarter of the town being given
up to the latter, with their peculiar
abodes and mosques. Timova was
once the seat of a large industry,
and less than a hundred years ago the
Turks had thousands of looms in activ-
ity.

The Bulgarians at large are, almost
without exception, shepherds and agri-
culturists. The industries are carried
on by all sorts of interlocking national-
ities from surrounding regions. This
fact has led to a sort of patriarchal
character among the peasantry, who
live on old homesteads and are virtual-
ly governed, generation after genera-
tion, by the elders of the estate or set-
tlement in true patriarchal style. They
are noted for their peaceful character
and willingness to submit to the ex-
actions and cruelties of the Turks rather
than to appeal to arms.

Bulgaria, once quite populous, has
been so devastated by Turkish misrule
that it numbers but little more than two
millions of inhabitants — scarcely half
of its former population. According
to the treaty, these are now to have a
Christian government and a national
milicia. Its prince is to be elected in
the old capital, and may not belong to
any of the great European dynasties.
It is to have a constitutional rule, and
all religions are to be tolerated.

But the suspicious character about
the present movements is the busy in-
terference of the Russians in the consti-
tutional work. The Assembly was con-
voked by a Russian commissioner, who
was present in person to welcome the
members, and on their organization
hand them an organic statute approved
by the Emperor of Russia to guide
their deliberations. This is as free as
air in appearance. It accords liberty
of the press and public assemblage, and
makes education obligatory. The first
principle may be of a religion other than
the orthodox, but subsequent rulers
must be filled by Bulgarians, and
religion can be no barrier. The depu-
ties are of three grades, nearly half of
them being the magistrates to be named
by the prince.

This Assembly has now been in ses-
sion for some time, and is working di-
ligently at the constitution. It began
with a very good spirit towards Russia,
but there has of late been quite a change
in public opinion on account of the too
paternal interference of Russia to make
capital of one of her own generals or
diplomats. Nearly the only names
mentioned in the beginning for the lead-
ership were those of the general who
was there acting as commissioner, and
of General Ignatieff, who was the Rus-
sian who did his best to bring on the
collision between Turkey and Russia.

Within a short time the principal
political personages of the new State
were more inclined to give a genuine in-
dependence to Bulgaria by electing one of
its own prominent citizens. At East-
chuk, a famous Bulgarian patriot made
a speech that has caused considerable
sensation, in which he insisted that the
Russian rule had been none of the
best, and had no great claims to contin-
uation. The various candidates for the
throne are now in motion, and their
agents are quite busy in pushing their
interests. A circular in the Bulgarian
tongue has just been issued, bearing the
title: "The Candidates to the Throne of
Bulgaria." The author of this docu-
ment meets the candidacy of Russia
and the neighboring Montenegro with
pretty solid arguments, and then de-
clares with very good sense that Bul-
garia ought to choose a prince who is neu-
tral to the rival pretensions of the great
powers. As well choose a prince from

the reigning family of Russia as a di-
plomatist or general who is bound to
her by every tie.

The ruling prince ought to be above
all suspicions to the Powers that signed
the Treaty of Berlin, and certainly a
Russian could not be. In short, the Eu-
ropean Powers are quite desirous of hav-
ing the pretense and the conduct of Rus-
sia agree. She insisted in the begin-
ning that she took up arms only to
shield her co-religionists from persecu-
tion, but not to control or annex them.
It now seems as if in an indirect way
she not only gains Bulgaria in the elec-
tion of a Russian official, but also an-
nexes other Turkish territory on the
borders of the Black Sea at the mouth
of the Danube, as well as certain local-
ities in Asia Minor. The Christian
world would rather prefer to take Rus-
sia at her word, and have a perfect civil
and religious liberty in Bulgaria. If
Russia controls her Church, this will not
be the case, for the Protestant mis-
sionaries are unanimous in declaring that
they have little to expect in the line of
tolerance from the Greek clergy. Full
religious liberty may be the doctrine,
but it is in some manner always evaded.
Our own missionaries have returned to
their posts, and we shall soon hear
from them.

HOME.

BY L. A. SHEPHERD, PH. D.

God's greatest thought is home. From ser-
aphim,
We speed them through the universe on
feet
And exult wings, and do the will com-
plete
Of God unbidden. — so at one with Him,
Down to the lowest life that creeps its dim
And idle journeys underneath our feet,
All creatures have their home, some fixed
retreat,
To which for rest they wend, or fly, or
swim;
There were confusion otherwise, or strife,
Hence instinct-zeal to choose or build away
all,
And Love's domain, that none may disobey,
Is broadened out from what hath merely life,
Yes, to the path on which at even-fall
The weary feet tread out their homeward
way.

LETTER FROM WASHINGTON.

MR. EDITOR: It is thought by some
that the different religions of the world
can be determined by the features and
expression of the countenances of the
persons professing the various faiths,
particularly those of the different Chris-
tian denominations. Be this as it may,
it is certain to my mind that in Wash-
ington city, when going to church on
Easter morning, you can easily design-
ate persons of the Protestant Episco-
pal and Catholic beliefs, who during
Lent have put aside gayety, show and
worldly thoughts, and striven by fast-
ing and frequent prayers to purify both
soul and body; and, emblematic of this,
when the glad Easter sun shines bright-
ly on the world our Saviour died to re-
deem, they put on new apparel, particu-
larly new bonnets bedecked with fresh
flowers, to express not only the newness
of their own lives, but to show joy at
the resurrection of Him who "led cap-
tivity captive and gave gifts to men."

As I rode to church Easter Sunday,
and saw the crowds in carriages and on
foot, the rich and the poor, all newly
and freshly adorned, entering St. Pat-
rick's, St. Stephen's and St. Peter's
Catholic Churches, and St. John's, St.
Paul's, Epiphany and Ascension Epis-
copal Churches, I could but think the
custom a most beautiful one.

In no city is Lent more faithfully ob-
served by society people than in Wash-
ington — Holy Week, the last week of
Lent, being one of the severest disci-
pline, and Good Friday the most sol-
emn day in all the year. On this anni-
versary of the crucifixion the churches
are all draped in black, the altars are
bare of flowers and candles, and the mi-
nisters and priests dispense with the of-
ficial robes. In some of the Churches a
full-sized image of the Saviour is seen
reclining in the tomb, while the devotees
with bated breath and quiet steps ap-
proach and bow in reverence and awe;
so that Easter morn breaks upon us
like the bright sunshine after the dark
storm-cloud has rolled away. The al-
tars are adorned with fresh and fragrant
flowers; the lights from the many and
massive wax candles dazzle the eye;
the organ and choir lead forth glad
music, and the cheerful converse and
subdued, merry laugh of the gathering
worshippers can be heard on the side-
walk. Christmas and Easter are two
glad days, for all Christian hearts — the
first when the angels proclaimed "peace
on earth and good-will to all men;"
the second when Christ obtained victory
over death and the grave, and opened
up the way to everlasting life.

The recent death in Baltimore of
Madame Bonaparte, at the advanced age
of 96, has renewed the romance of her
early life — her marriage with Jerome
Bonaparte, the youngest brother of Na-
poleon, in 1803. Jerome was sent to
America in command of a French frigate.
During a visit to Baltimore, he met
Miss Elizabeth Patterson, and a mutual
attachment ended in marriage. The
Emperor declared the marriage void,

and ordered Jerome home at once. He
sailed, taking his young bride with him.
When the vessel reached Lisbon a guard
sent by the Emperor prevented Mrs.
Jerome from landing. She sailed for
England, where her only child, Jerome
Napoleon Bonaparte, was born. By the
authority of Napoleon, Jerome married
a Dutch princess, but this the Seventh
refused to annul the American marriage.
Col. Jerome Napoleon Bonaparte, Mad-
ame Bonaparte's grandson, was educated
at West Point, but went to France, and
is now an able officer in the French
army. Madame often spoke of the many
celebrated persons she met in Europe,
but the name of her husband Jerome
never passed her lips, nor would she
allow it pronounced in her presence or
hearing. While in Europe she seemed
to have imbibed the sentiments of Vol-
taire, and although very wealthy, she
left no money for charitable purposes.
"Elizabeth Patterson," with date of
birth and death, was the only inscrip-
tion on her coffin. Her funeral was very
quiet, without any ostentation. Not-
withstanding Napoleon's cruelty to her,
she idolized the Emperor and grieved
bitterly at his downfall and exile. She
willed all her property to her grandchil-
dren.

The spring is upon us. All the early
flowers are in full bloom. The trees
and grass begin to assume a deep green
color, and our parks and public grounds,
with their graveled walks and restful
seats, present an inviting appearance.
On Sundays the churches are well at-
tended. Our own ministers commence
another year's work with energy and
zeal, and we hope that many may be
added to the Church this year, and
many new names registered in the
Lamb's book of life. L. E. D.

From our Exchanges.

There are times when even those of
the most cheerful temperament are cast
down on account of manifold tempta-
tions, when, for them, it is a great
achievement of grace that they are kept
from utter despair and desperation.
But suppose that in addition to his suf-
fering from outward trials — bereave-
ment, disgrace, business disasters and
poverty — one has inherited a gloomy
temperament, or has some disease that
induces despondency; it is easy to see
that it requires more grace and faith
and effort to keep him from being an
embittered, cynical, hateful, hating
soul, than it does to make one of a natu-
rally hopeful, buoyant disposition, and
in cheerful circumstances. Joyous, it
is certainly not a righteous judgment
for one whose life is well cushioned,
and who has inherited a sound mind
and body, to say that one whose con-
stitution and environment are unpropit-
ious, is not a Christian, because he is
not always full of religious joy. It is
much that he is sustained, that "though
perplexed, he is not in despair, that
though cast down, he is not destroyed,"
and that he is able to preserve his in-
tegrity of character and his faith in
God and man. — Central Christian Ad-
vocate.

Too long have some professing Chris-
tians seemed to think that somehow the
Church will live and prosper without
their personal zeal and activity, and
that prevalent sins, familiar delusions,
and seductive evils are invulnerable and
have a right to the places they occupy
and to the positions they hold. Not so
teaches St. Paul. He says that "the
strongholds" of our spiritual enemy
can and should be pulled down. In all
its forms sin is an intruder. And a
wise survey of the character and posi-
tions of the enemy would awaken an
earnest and persistent zeal for God and
holiness, for truth and grace. The
genius and soul of Divine grace includes
the ideas and facts of personal enthu-
siasm and responsibility, and then of
social and aggregated enterprise. As
long as there are sinners to be con-
verted, men to be enlightened, society
to be reformed and improved, ground
to be occupied, open doors to be en-
tered, new nations to be Christianized,
Christians should labor zealously and
prayerfully for these consummations.
A restless anxiety should impel them
on in the work of disseminating the
Gospel until "all shall know the Lord."
— Northern.

There are many ways to Christ — not
merely one. As the city of the heavenly
Jerusalem has twelve gates, so there are
at least twelve ways by which a man
may enter into it. As there is not one
road out of disease into health, or one
road out of poverty into competence, or
one road out of ignorance into knowl-
edge, so there is not one road only out
of soul sickness and poverty and igno-
rance into health and thrift and wisdom.
Bunyan represents but one gate into the
narrow way; that is in a certain sense
true; but even according to Bunyan
Christians did not fall into the Slough
of Despond in getting to it. The Church
has sometimes cut out a narrow path
and undertaken to compel all to ap-
proach according to that way alone;
but if we go back of the age when con-
ventionalism began to get control of the
Church, and fashions were set in spiri-
tual things, and ask how, when Christ
was on earth, men came to Him, we
shall find that each came by a dif-
ferent road. — Christian Union.

Sometimes when submission seems
hard, it may do us good to remember
the long ages that are to come; how
much time God has in which to make up
to us the wages we may have earned;
how surely the endless time may bring
us a hundredfold for all our sowing. —
Methodist.

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ZION'S HERALD.

THURSDAY, MAY 1, 1879.

We are sent as ministers for the salvation of the people. Some men seem to think they are commissioned simply to purge the Churches. Their first and principal work is to put down any conspicuous men and women who do not at once yield their judgments to the views of the new minister. They have plans of their own. They do not ask any advice about preaching, or "running prayer-meetings." If any persons have other notions, it is all the worse for them! They are accustomed to work on their own lines; and everybody must "look out for the engine when the bell rings!" They pride themselves upon bearing about the scapulars of many leading men in the societies where they have heretofore been. They magnify the priestly office, and desire the laymen to attend simply to their own duties. Now the result almost inevitably is, that in nine cases out of ten, the harmony of a Church is broken up, and its temporal and spiritual prosperity perished by such a course. We are to save men, not to destroy them; to learn their peculiarities; to meet them where they are, and, by Christian courtesy and faithfulness, to gradually shape them into such characters as we would have them bear. It is a comparatively short and easy work to denounce, discourage and drive away men from the Church; it is a Christ-like office to bear with them, suffer patiently from them, and win them, by God's grace, to their own salvation.

Very considerable reductions have been made in ministerial salaries. The great body of our ministers submit to the inevitable logic of the hour with cheerful and Christian tempers. Those that suffer the most are often the least complaining. Some unwisely lose their presence of mind and trust in the divine Providence, under this disagreeable discipline. They discourage themselves and their brethren in the official boards by their pronounced dissatisfaction, and by their pronounced disaffection, and by their still more their own incomes. Be hopeful and helpful, and the highest financial possibilities of the Church will be more likely to be secured. But Churches must not make the ministers bear all the burden. They must share in the sacrifices. Remember, if the pastor is a true minister, he has no other resources but such as the Church affords him for his livelihood. His wife must not be overburdened, and his children must be educated. A prompt endeavor to secure a reasonable subscription from everybody, payable weekly or monthly, will enable the stewards to defend the preacher from embarrassment and the "service of tables," and greatly encourage him in his pulpit and pastoral work.

Every providential indication points to a renewed divine blessing upon the ordained means of grace. There is an evident, wide-spread reaction, in all the Churches, against evangelistic movements, and an awakened confidence in the regular pulpit ministrations, and in the regular social services of the Church. We trust the preacher will now magnify his office in the most effective and devoted exercise of his ministry. It is an hour to preach with the expectation of saving men by the pulpit discourse. We hear, in several of our Churches, that the class and prayer-meetings were never better attended or more spiritual than now. The Master has sent His ministers—all of them—by "the foolishness (as the world esteems it) of preaching to save them that believe." A refreshing in the Church itself, a new faith in the old, apostolic means, a forward step all along the line, and there would be such an ingathering as the Church has not yet witnessed. May God grant that this be realized during the present year!

There are nearly three comfortable months before the summer holidays. The favorable season for active religious effort is not over. Indeed, it is one of the best periods of the year for earnest religious endeavor. The lecture season is passed. Church festivals are subsiding somewhat. The weather is losing its wintry chills, and the spring storms are about over. What more favorable hour to consecrate earnest and additional endeavors to personal effort for the salvation of our fellow-men? In many of our Churches a new pastor has entered into his work. Fresh interest is excited by his discourses. The congregation is enlarged.

His modes are fresh, and the impression he makes is powerful. He has his best material at his hand. Now is the time to strike for decisive and present results. Say not four months and then come the harvest; behold, the fields all around are white for the sickle. May God commission anew His laborers to enter into them and gather harvests for the eternal life!

Do not forget that your new pastor needs it difficult to preserve all your names in his memory at once. Introduce yourself as many times over as is necessary. Call upon his family. It is a lone hour when one comes into a new place, especially to the minister and his home circle. Make the new relation as pleasant, at first, as possible. Meet the pastor in the social meetings, sustaining them without urgency on his part. He knows not yet to whom to look for aid in the service, or upon what names to call to lead in prayer. Of the new pastors in this vicinity we hear only the warmest and kindest words. Every Church, as far as we can learn, seems more than satisfied. Do not fear to speak as freely about your satisfaction to your pastor himself, as you do to others in reference to him. A warm, kind word is a wonderful inspiration, or comforting balm, to a sensitive heart.

Time seems longer or shorter as one thinks more or less of eternity. To a mind wholly preoccupied with the present life, it seems so long that "many years" of thirty ease and sensuous pleasure lie between the present and the hour of needed preparation for eternity. But to him whose "conversation is in heaven," and whose communion with God is close and intimate, time wears an aspect of brevity. Hence the holy Brainard, after a season of delightful prayer, wrote, "Time appeared to me an inch long and eternity at hand. I saw that a moment would bring me to a world of peace and blessedness." Let any other man measure time with eternity, as his measuring line, and he will appear, as to Brainard, "an inch long."

Jesus said, "My yoke is easy and My burden is light." Yet how often His disciples are heard groaning over the difficulties, hardships, and self-denials involved in the Christian life. Why this contradiction between Christ's words and their experiences? Granting that our blessed Lord's words must be true, the inference is, that their experience is defective. It is not the heart which is full of love that complains, but the cold, half-strangled one. Love makes the requirements of Jesus easy and counts even self-denial a light burden. But when love grows faint, the heart cherishes discontent, and that, if not put away, speedily breeds a wandering will. Thus Jesus is true, but His followers are too often unfaithful.

A METHODIST CONFERENCE.

No one can fail to be struck with the elements of power revealed in these annual sessions. Although there is an almost unvaried routine of business, there is never an appearance of monotony about the exercises. The regular questions are constantly interrupted and interspersed with impromptu exercises—the introduction of visitors, the addresses of the representatives of benevolent societies, the appeals of some eloquent brother from a distance in behalf of a suffering Church or a deserving institution of learning, or a touching story and a collection for an afflicted fellow pastor, whose special sickness, or limited salary, has awakened common sympathies.

It is difficult to say which are the most interesting days for visiting one of these great gatherings. There is always an impressive influence attending the Bishop's address to the candidates for ordination, which usually occurs Friday morning; but the most interesting incidents during the week may occur on any day after the formal opening. It is not always that a Conference has a Father Taylor in its membership, with his inimitable, pathetic and picturesque eloquence always ready at command to burst forth in the most extraordinary jets of rhetorical beauty and power; or the endless and apt incidents of a Father Bates, as irrepressible in their sudden explosion as the stories of President Lincoln; but every Conference has its special characters who never fail to do justice on these occasions to their peculiar endowments. While there are rarely any serious breaches upon the proprieties of a religious and ministerial body, the tediousness of business is constantly interrupted by some apt and happy expression pertinent to the occasion, some inimitable strain of humor, or some glow of overwhelming pathos. The very service that one omits to attend, as being liable to be exhausted in monotonous calls and bare responses, may be the very one containing the most brilliant episode of the whole week.

It is a liberal education, morally and intellectually, for a young minister to enjoy these annual occasions. The care with which character is scrutinized is more than suggestive; every name, even that of the patriarch of the Conference, being called, with the expressive question appended: "Anything against Brother —?" The exhaustive character of the examination of the candidates and probationers for the ministry as to their gifts, graces, and usefulness, their personal habits, their promise for the future; the stirring, often overwhelming, and oftentimes melting, short addresses of the superannuated ministers, who call to mind, with trembling voices, their days of power, and who pant still for opportunities to preach the blessed Gospel once more; the affecting recitals of heroic sacrifices and sufferings upon mission fields on the frontier, or in

other portions of the work; the listening to the personal trials, temptations, rebuffs and victories of brethren who have been subjected to peculiar discipline—all this, of itself, forms a theological school, with short sessions, indeed, but of amazing power and breadth of instruction.

The discussions that occur, covering all questions of doctrine and discipline, both afford one of the most favorable and impressive opportunities to learn practically the essential interpretation and the application of our matchless manual of discipline, and provide the finest possible school of debate. There can be no better opportunity offered to acquire a habit of clear and concise extemporaneous speaking than is offered by the discussions upon the Conference floor upon questions of ecclesiastical order, and reports involving important principles. It is safe to say that no assembly in the land affords better illustrations of keen, forcible, logical and eloquent debate than the sessions of the New York East Conference, with its always well-matched disputants, sure to be on opposite sides of almost every debatable question. A livelier or sharper debate, or more moving forensic speeches are rarely heard than were called forth at the late New England Conference on the Sabbath question. But these all fade away before the remembrance that some of us have, who in our boyhood, listened to the masterly debates in our Conference during the anti-slavery controversy. In those days, when Wilbur Fisk and Orange Scott were antagonists, and Bishop Hedding sat in the chair, there were discussions, the echoes of which are still in the air.

These Conference debates cover all the great questions of the day that admit of ethical consideration, and have their moral applications. Nothing that is friendly to the uplifting of the race is foreign to a Methodist Conference; nothing that is unfriendly to the race will fall of adequate reprobation, whatever may be its political or social relations, in this same irrepressible body. It is a common remark that all Methodist ministers are pronounced temperance men; and the Conferences themselves, like new wine, until all members, at the North, became anti-slavery men, while the South, unable to endure the unceasing agitation of these annual and quadrennial gatherings, drew away by themselves. These discussions are often intensely radical, sweeping the whole field of moral reform, and they naturally become the forcing gardens in which the most pronounced forms of resistance to wrong and evil are germinated and cultivated. No modern religious or reformed body has sent out such a remarkable series of resolutions on the temperance question as the late New England Conference; they are as rugged in doctrine as the words of a Hebrew prophet, but are crystallized into the most cultivated form of speech.

There is a wonderful *esprit de corps* engendered in these fraternal assemblies. Other ministers are segregated from each other by their almost purely local interests. The members of a Methodist Conference have a common field and similar fortunes. They are constantly exchanging pulpits; they have no divided interest. They share, in turn, the natural infidelities of their office and ecclesiastical order, and the success of one is a common victory. The petty envies and jealousies, which seek lodgment even in the hearts of ministers, readily yield to the fraternal associations of these hours; misunderstandings are explained; misapprehensions formed; arrangements for mutual aid are made amid the harmonizing scenes and exercises of the Conference sessions. Young men who have been in small appointments with limited audiences, and have felt somewhat keenly the pressure of the social influence setting strongly against the small Methodist body in their late fields of labor, have their courage revived as they come into intimate fellowship with their brethren who command the unreluctant ears of thousands, and feel themselves to be a recognized portion of a body that holds the enforced respect of the thoughtful of the land and speaks to a larger audience than any other Christian denomination in the country. With this fraternal fellowship, this strengthening of moral courage, this inspiration to heroic endeavor, these pictures of consecrated and holy lives, and the baptism of the Holy Spirit which often attends the public services, the ministers are happily prepared to go forth to their several providentially-indicated fields of labor, and to work with fresh zeal for the redemption of the world to Christ.

THE RUSSIAN NIHILISTS.

This secret and revolutionary combination in Russian society has both a political and a philosophical origin. Those who bear the name are partly swayed by sentiments similar to what is called pessimism in Germany—a gloomy and desperate discontent with the present course of things, destitute of all positive faith upon which the hope of a better system may be founded. An utter skepticism in religious matters, revolt against the family tie, and communism, are the prevalent features of this tendency in Russia. Political circumstances, of course, nourish, if they do not entirely give rise to it, as is the case under the iron military rule in Germany. The phenomenon seems, indeed, a partial repetition in quite different circumstances of the revolt against the old régime in France.

The Czarism is an anomaly. By stern military supremacy a small State has held in hereditary grasp the whole empire—"all the Russians;" and the

continuity of this supremacy has seemed essential to the continuity of the empire. The Russ, or Muscovite, energy called the nation into being. The high-spirited nobles of the formerly independent States and the great mass of ignorant peasantry inhabiting these wide territories alike yielded to the absolute rule of the Czar. As protector of the Church he claimed to be the successor of the Byzantine emperors, and has been regarded with profound religious reverence. It is the special effort of the present agitators to remove from the minds of the peasantry this deeply-seated regard for the person of the Czar. From their knowledge of the Tartar courts, obtained through the varied relations of war and peace which they held with the Asiatic Hordes, the Czar learned to take on the state and ceremony of the Khans, and thus accustomed their subjects to still greater obsequiousness. The system of internal administration and discipline has been ever severe and arbitrary. It has been that of an Asiatic despot. The punishments of exile, imprisonment and torture, have been characterized by extreme barbarity.

The term Nihilists was perhaps first used in 1864, in a series of letters published in a Russian journal, under the title of "Confessions of a New Generation in Russia," which undertook to give a more radical view of the needs of the present time than Tourgenieff had set forth in his novel, "Fathers and Sons." The term, derived from the Latin *nil*, meaning nothing, signifies in its present application an absolute skepticism. The Nihilists are believers in nothing, and have the characteristics above mentioned. This statement represents them from a philosophical standpoint; but they have political aims to accomplish.

Secret societies sprang up in Russia after the Napoleonic era, and brought about the revolutionary movement followed by its terrible suppression at St. Petersburg, in December, 1825. Thereupon came the stern reign of Nicholas I. The revolutionists who were not captured took refuge abroad. The famous Herzen edited in London the *Kolokol* (the Bell), in which minute accounts of the most secret affairs of the imperial government and the imperial family of Russia were published, obtained from spies who penetrated into the highest circles of Russian society. Herzen made war upon the Czarism, and sought to bring about representative government. His followers of today are far more radical; they are destructive.

During the present reign, until 1872, unusual freedom of the press existed in accordance with the general liberal policy of Alexander, and the Nihilists propagated their doctrines, though they have from time to time been arrested and banished, or imprisoned. June 7, 1872, a decree imposing greater restriction upon the press was issued, and the severest measures have since been adopted against the secret organization. It seems, however, only to grow. "The Russian National Secret Society" has been given as the name of this combination; also, "The Society for the Freedom of Russia." It is said that six members are sufficient to form a circle with power to act and receive, under conditions of great caution, new members. These circles, meeting ostensibly for social purposes, seek quietly to gather in members from every class, even from the military and the police. It is said that the government has no conception of the number and extent of these circles in the towns and villages. An oath is taken to be "ready to fight in the name of the liberty of the Russian people when the moment of rising shall arrive," and also "to resist in case of an attempted arrest, with whatever weapon is at disposal at the moment, without fear or regard to personal consequences."

The titled classes of society are embraced in this organization. Recently, when at Kieff, an assassin was made upon a Nihilist press, Mlle. Herzfeld, daughter of a general at St. Petersburg, was taken, and also the Countess Panin, whose step-mother is a favorite of the Empress. It is stated that both these young ladies were taken in the act of firing at the police with their revolvers. Similar instances occurred in the affairs of the French Revolution. It must be remembered, however, particularly concerning Russia, that the nobility have often only their titles to boast, with very little property to support them. They have not so much to attach them to the present order of things as might be at first supposed. Then the skeptical, radical sentiment which led this movement, the fascination of fellowship with a powerful secret organization, together with a natural revolt against the cruelty often displayed in the administration of justice, are sufficient to attract the most cultivated. The wide ramifications of the society and the grim, cold-blooded vindictiveness with which its decrees are enacted, are apparent in an incident reported as connected with the late murder of Prince Krapotkin, Governor of Kharkoff. On the 6th of February, it is said, a servant girl went to the office of the Kharkoff Messenger, and stated that her master being dead, her mistress had dispatched her to beg that a space be left in next day's paper, and that the space should be bordered with black for the insertion of the gentleman's obituary. The girl said that her mistress was unable to write the announcement herself, but would send it to the office later in the evening. The announcement was never sent, and the entire issue of the paper appeared with the small black-bordered space, empty. Everybody noted it, and wondered for whose name the space was intended. In the evening Krapotkin was killed, and

simultaneously several rockets were sent up from different ends of the city. With what boldness the secret power afterward announced itself as the author of this assassination, accompanying the statement with a detail of the complaints against the Governor's administration as so many crimes of which he had been adjudged guilty before their tribunal, is well known.

It is not to be wondered at that the government should be profoundly alarmed at a combination so extensive, so audacious, and yet so secret as to penetrate into the very presence-chamber of the monarch himself. The most thorough measures of detection and repression are evidently required to meet this conspiracy. The Czar's favorite police, the "Third Section," whose chief, Gen. Tropoff, was shot by Vera Sassulitch, was thought to be a sufficient counterplot; but the members of this body seem to be now largely won over to the Nihilists. Military governors have therefore been appointed with special powers for the chief cities and disturbed provinces. It is not surprising that suspicions, though unfounded, should attach to every manifestation of discontent in the present juncture, especially among a class so ready to receive revolutionary ideas as the students at the several universities.

Though the punishment of innocent persons may be palliated, cruelly cannot. From the late occurrence on the attempted escape of the imprisoned students at Kieff, it would appear that the Czar's government does not know how to free itself from the traditional barbarity of earlier times. Unless it can do so, the ordeal of the present crisis seems likely to be a terrible one. The attack upon the person of the Czar just now chronicled will be repeated. The ultimate issue cannot be foreseen.

As to the present government there is much to be said in its favor. It has been a remarkably progressive one. Alexander's kindness of heart is unquestioned. He was greatly interested in the emancipation of the serfs; and the peasants have been put upon a very hopeful footing by being made owners of the soil. The existing village communal system, which Mr. Wallace has so fully explained to us, leaves little room for the growth of revolutionary communist ideas. To the peasant throughout Russia the present Czar is still the "great Liberator." Moreover, there is no proletariat, or homeless, aimless laboring class in Russia except in a few great centres, as St. Petersburg or Moscow. The material for a real revolution does not, therefore, seem abundant, and possibly the agitators are strong only in their own uneasy activity, and may be kept within bounds. So, at least, says the last government proclamation.

The government administration is not a model of official virtue. It is, on the contrary, very corrupt. This seems to be the general testimony. In the affairs of the army in Bulgaria the Grand Duke Nicholas, brother of the Czar and commander-in-chief of the whole army, was found to be the chief criminal. But the Nihilist leaders do not seem to be aiming at purity of any kind. They denounce oppression and cruelty on the part of others, it is true, but are themselves nothing better than violent agitators and assassins—ultra communists. Though an evil instrument in itself, the conspiracy may yet force from the Czar the concession of a constitution, or an approach to representative government if the times are ripe for it. The real welfare of Russia, however, must come from some other source than the Nihilists.

Editorial Items.

After a wonderful struggle, protracted through several years, with a wasting and painful disease, our venerable Bishop Edward R. Ames, LL. D., has entered the rest of his Lord. He died Friday morning, April 25. Up to the last hours his mind was clear, and his repose in the divine providence and the great salvation undisturbed. Through Christ strengthening him he was a conqueror over "the world, the flesh and the devil," and finally of the last enemy also. Bishop Ames was a man of remarkable ability, of a large and well-proportioned frame, robust in appearance, of a broad and well-trained intellect—a king among men—but he was, also, a consecrated disciple of the Lord Jesus, and laid all his power and acquisitions at His feet. He has been often remarked that the same qualities that enter into the character of a military hero, or a great statesman, are to be found usually in the saintly minister. Bishop Ames, no one can doubt, would have made a leading statesman in the land if he had entered political life. He had that far-reaching and prophetic insight into the probable tendencies of the times and issues of current events, that breadth of comprehension and ability for seizing the necessary measures at the right moment to secure desired results, and that knowledge of men which form the vital elements in the character of the great statesman. And he would, also, have been a heroic and successful commander at the head of an army in the hour of his country's peril. But he was the consecrated minister of the Prince of Peace, and only a militant disciple in His weaponless army. He brought a powerful reinforcement into the ranks of the Episcopate at his election, and he filled a conspicuous place in its councils and administration from that hour up to the time of his departure. He was an excellent presiding officer, quick in his decisions, relieving the tedium of Conference business with flashes of wit and strains of irresistible humor, impressive in his ordination addresses, clear, persuasive, and at times powerful in his sermons—a great and noble man, and a prince in our Israel.

He was born in Amesville, Adams Co., Ohio, May 20, 1806. In 1827, while a student in Ohio Wesleyan University, he was soundly converted to God, and, we believe, had the comfort of leading his father to the same Saviour. He entered the Illinois Conference in 1830, and when Indiana Conference was formed in 1832, became a member of it. In 1840 he was elected Missionary Secretary for the West, filling the office in an able manner for four years. He was then preacher and Presiding Elder until 1853. He was elected, but did not accept, the presidency of Indiana Asbury University. He was a member of General Conference in '40, '44 and '52. At the latter date he was elected to the Episcopacy. His life has thus been an important part of the history of his Church.

Dr. Kynett writes in a private note a day before the death of Bishop Ames: "Bishop Simpson and myself went to Baltimore yesterday to see Bishop Ames. Found him rational. He could speak but little and that with difficulty. Cannot live more than two days, and may die any hour. He says his work is all done and he wants to go. He regards dying as passing out of one room into another. He will soon prove what it is."

The Maine Conference has just closed an interesting and harmonious session. This is its fifty-fifth annual gathering. This year it finds itself the guest of the Pine Street M. E. Church, Portland. This spirited Church dedicated its beautiful and commodious brick edifice about four years since. It is a model of good taste, elegant, without unnecessary adornment within, with every appliance for social meetings and Sabbath-schools, and happily unembarrassed by debt. Methodism is strongly represented in Portland. Chestnut Street Church is one of the largest in membership in New England; has a fine house of worship, and a large congregation. Here Rev. H. B. Ridgway was for a term the much-beloved pastor. Its pulpit has always commanded the strongest gifts of the Church. Brother Day, the last pastor, has just been transferred to the New Hampshire Conference and stationed in Nashua. He will prove a great acquisition to that Conference. Like Saul, in stature at least, he stands a head and shoulders above his brethren. We trust the new relations will be mutually profitable. In Congress Street, where Brother A. S. Ladd is pastor, there is a very active Church, with pleasant church accommodations. Rev. C. J. Clark has been the pastor of Pine Street Church during the present year, now closes, to the great regret of his people.

The Conference is a large one, composed of stalwart men. A body of earnest young men are coming forward; but the older men still hold the reins. It is one of the debating Conferences. The members do their own thinking, and are very fond of thinking aloud. They discuss earnestly, exhaustively, with great positiveness of opinion, but without the sacrifice of fraternal fellowship. There is a good spirit of devotion among them. The morning meetings for prayer were particularly sweet and spiritual. We never heard so many tender prayers in so few moments as followed each other in succession on these occasions. Saturday morning the death of Bishop Ames was announced. Bishop Foster made a very touching and appreciative memorial address at the opening of Conference. He intimated that the position of his departed colleague in his opinion, was among the first in ability and administrative power in the history of the M. E. Church. When one of our Bishops—now one of its seniors—is called away, the Church will have lost three of its remarkable men in many respects as have ever honored and blessed our denomination and consecrated labors any Christian Church—Bishops James, Ames and Simpson. Long may the last of this noble band be preserved as a leader of our people!

The public exercises of the Conference have been attended by large audiences, and have been of an interesting character. Bishop Foster shows marks of weariness, or of malarial disease; but he has presided, addressed the candidates for ordination, and preached with his usual ability and to the great acceptance of the Conference. There is one marked peculiarity of this Conference—its resolutions mean something; its reports are carefully considered; and when they resolve they mean what they say. The resolutions upon ZION'S HERALD were clear, judicious and emphatic. These brethren want a popular and pious paper, with short articles and a positive faith, and they propose to sustain it by renewed efforts to enlarge its subscriptions. Many of the city pulpits were supplied by the members and visitors at the Conference. Dr. C. D. Foss, of the Wesleyan University, made a strong and happy impression on the platform and in the pulpit. Our excellent classmate, Dr. Rust, of the Freedman's Aid Society, was warmly welcomed for his own sake and for his noble cause. Dr. Reid made a capital speech before the Conference on the great missionary theme, and Chaplain McCabe only came to conquer wherever he lifts his voice for Christ and Extension. The promise before this strong Conference never was better. A blessed year in spiritual and material results seems to be opening before it.

A letter from Rev. Isaac F. Row, dated Bombay, India, March 22, enclosing a copy of the *Bombay Guardian*, brings the details of a very painful and mysterious providence which has just fallen upon our missionary corps. Rev. Hiram Torbet, of Ohio, was sent out by our Missionary Board, last summer, to strengthen the South India Conference. He reached India last December, and was stationed in Bombay, where he soon endeavored himself to all that became acquainted with him, and opened his ministry with great promise of usefulness. He was only twenty-six years of age, with a fine form, and in the enjoyment of excellent health. A number of American captives were in the harbor at the time of the occurrence of the event referred to above, and one of them, Capt. Blake, of the Harriet McGilvray, of Seaport, Me. (named after the daughter of the late lamented Hon. William McGilvray), invited the Methodist missionaries in Bombay to visit his ship, with several of the captains of the other vessels. After a pleasant interview, a social tea, and a period of singing, Rev. Mr. Torbet went forward to have a little talk with the crew, as his heart, of late, had been greatly drawn out towards the seamen whom he had earnestly invited to his meetings. About eight in the evening, Mr. Torbet, not having returned to the saloon, the party arose to go, when word was brought that some one had fallen into the hold of the vessel. No one thought of the devoted young minister. The mate went immediately forward, expecting to find him among the men; but he had left them a little while to go aft. Alarmed, he hastened to the hatchway, and looking down saw the body. It was Mr. Torbet. In returning he had not noticed that the hatches were open, and probably, stumbling against the edge, had lost his balance and fallen headlong a distance of twenty feet. When taken up, he was insensible; his skull was fractured, and he was bleeding profusely. He was taken at once in a steam launch to the shore, but had ceased to breathe when it was reached, not having regained his consciousness. The shock to the missionaries, to the Church and to the whole community, was profound. His funeral was largely attended, and great sympathy was expressed for his distant friends. Rev. Mr. Row writes: "The shock to us is terrible. Our hearts bleed as we think of the bereaved family at home, and much prayer is being offered for us in their behalf. Thank God! there is a silver lining to this

cloud. Our brother was ready, gloriously ready. Truly 'he walked with God,' and was not, for God took him.' I have never met with a person who seemed better prepared for sudden death than he; and I am quite sure that with him to depart was to be with Christ, which is far better."

Of the work in India, especially in Bombay, Mr. Row writes:—

"Apart from this afflictive Providence, we are getting along hopelessly, have the very few which God has given us to do here. We are often privileged to see souls bowing at the altar, seeking the blessed Saviour, and to hear the songs of the new born as they find Him to the joy of their hearts. Our work throughout India progresses steadily, though somewhat slowly. In many places, one of our principal needs is suitable church accommodations. This is especially so in this great city, but we now have in course of erection a fine church, which I hope will be ready for dedication by the end of the year. We need, however, at least three good houses of worship here, as this city is very large, and our people are considerably scattered, so that they cannot all come together and worship at one central point."

"The visit of Bishop Bowman did our cause much good. He won golden opinions wherever he went, and left us under a universal regret. His stay among us was all too short. We greatly need more men in this vast field, men who will consecrate to God and His service, ambitious only to spend and be spent in winning souls. I should like to welcome some of my old New England friends, who would be a moment's regret that I came. God has been wonderfully good to me, and has blessed me in every day with His loving-kindness."

The old "Cradle of Liberty" rocked last Friday with something of the old vigor of anti-slavery and civil war days. At noon its galleries were filled largely with women, not a few of them of various shades of the African tint, contrasting pleasantly with the color of their pale sisters, the great hall was crowded with men standing and full of enthusiasm, a large number of them with very dark and shining faces. On the platform, as presiding officer, was excellent Governor Talbot, chief magistrate of Massachusetts, many of the State officials, several well-known clergymen, and a number of the leading men of color of Boston and various portions of the country. The call that brought, at half past noon, this great company into the old historical Faneuil Hall was the cry of the suffering colored citizens, who, with their families, are flying from the abuses, the outrages, the deprivation of civil rights, the refusal of justice, and the peril of their lives, from which they have been suffering in their native homes, to new homes where their rights as men and citizens will be recognized. The addresses of the Governor, Hon. George S. Boutwell, Hon. N. P. Banks, Bishop Haven, Prof. Richard T. Greene and others were of the most impassioned and moving character. They, unavailingly, took on a political, as well as a sympathetic, character, and utterances not unfamiliar, in tone and earnestness of purpose, within the walls of the old hall, were cheered to the echo. Mr. Boutwell was unusually impressive and effective. His indictment of the oppressions of these long-suffering colored men of the South, and of the political parties that either permit it, or fail to rebuke and correct it, was of the most emphatic character. The immediate object of the gathering will be gained in the public endorsement of the petition to secure generous aid for the helpless fugitives; and what is of greater importance, a public statement has been made which will persistently demand that the race shall be removed, and the fundamental principles of the Republic, securing justice and protection to all its citizens, shall be enforced throughout the land.

A remarkable discussion, every week occurred last week in Horticultural Hall, between certain Chinese and Japanese students and several well-known citizens of Boston. The meeting was arranged by Wong Ah Lock and C. A. Tip. Over a hundred Orientals were present in the audience sitting near the platform, and the meeting was well attended, and very respectable, and greatly interested in the proceedings. Judge Russell, who called to the chair, presided very gracefully. The first speaker was Shinichiro Sato, a Japanese law student, of Boston University Law School. The question before the meeting was, "Is Chinese immigration detrimental to the national welfare?" His address was clear, well argued, keen in logic, and conclusive, on the negative side of the question. On the same side Dr. Lewis Appleton, Wong Ah Lock, and Mr. Tip. On the opposite position, Horace Seaver, of the *Free Press*, the leading supporter of the *Free Press*, Timothy Cloughlin and John Cooper. Of the character and result of the debate the reporter of the *Advertiser* says:

"The remarkable feature of the evening was the complete mental superiority of the Japanese and Chinese over the American disputants. They had no ready command of English, but they were so well prepared, and so carefully brief and pithy and full of the knowledge of the subject, that they were a strong and convincing argument. Their arguments, compared with the shallow virtues, was as well as by the audience as it was true. The sympathy of the listeners was with the Chinese throughout, and the question was decided in their favor almost unanimously."

A. S. Barnes & Co. are issuing a series of valuable tracts, under the general title of the "Atlas Series." No. 9 of these pamphlets is devoted to "Higher Education." It opens with a pleasantly-written paper, by Philip Gilbert Hamerton, upon "International Communication by Language," in which he amusingly shows up the indescribable bad French with which many English writers are pleased to intersperse their conversations. The pamphlet is a very valuable writer, who reminds us somewhat of President Eliot's style, has a very attractive illustration upon the low standard of our American colleges and the folly of their illimitable multiplication. The writer pleads earnestly for a reform in our higher education. Dr. Cosh has an instructive paper upon our upper or preparatory schools, advocating the increase of them, and expounding their advance in breadth and thoroughness of scholarship. He gives an interesting account of the English, Irish and German schools of this class. Charles Elliott presents a strong argument in defense of the Greek and Latin classics and against their being crowded aside by the sciences. Prof. Guerberis, of Florence, Italy, describes the university system of that kingdom. Rev. Ray Palmer defends our system of universal education, and Estlin R. Drown has a reasonable paper upon industrial education. The pamphlet is a very valuable and practical addition to our educational literature.

We have received the annual catalogue of the Mass. Institute of Technology (Boston). This flourishing technical school needs only a larger endowment to accomplish a great service for our young men and women fitting for special branches of experimental science, or seeking to become well-trained civil engineers or chemists. A commencement has been made in industrial instruction. The apparatus of the Institute is large, and its opportunities for experimental instruction are of the highest order. There were 264 students in attendance last year.

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